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566
[462] work connected with the harvesting, separating the paddy from the stalks, etc. They are employed as a rule throughout the year by their masters; in leisure days however they are paid a little less than the stated wage.

[262] They take kanji (rice boiled in water) and toddy in the morning, toddy in the afternoon, cooked rice at night; they eat also fish and flesh. They behave well, are obedient and honest and loyal to their masters, very earnest about their work, but are completely illiterate. There are no schools for them in the village.

[778 796] They worship spirits in the shape of stocks and stones; and on the occasion of the festivals of their Gods and Goddesses they take a good dose of toddy and with drums and bugles and priests dance in the premises of the 'temple'.

564 There are sub-divisions among the Pulayas, Cherumas, Paraiyas, Nayadis, Malayas and others, who form separate castes among themselves and are restricted in their intercourse with one another.

[361] The Cherumas dwell in colonies of two or three families each, in low, small thatched huts near the land of their masters. It must be admitted that they are not treated properly by the high caste Hindus, though they form the backbone of agricultural labour in these parts. They are low paid and underfed and treated with contempt and sometimes with harshness by the other castes and their masters. It is a wonder that they still cherish obedience to their masters and earnestness in their work. There are a few who try to get rid of the yoke by running away, but the majority are contented and stay with their masters. They are experts in practical agricultural work and can face any sort of weather.

311 *Land and Occupation of land—*

	ACRES.
Area of wet lands	653·24
„ dry lands	937·21
„ lands watered by wells	...
„ common waste	18·81
Pasture other than common waste	33·94
Woods and forests	1,912·35
Fruit trees and scattered shade trees ...	301·48

312 There are altogether five public tanks in the village, most of which are not used for irrigation purposes at all, but for bathing, which is done by all at least once a day. There are no public wells. The cultivation of rice solely depends on the rains of the South-West Monsoon (June–September) which are copious, and of the North-East Monsoon in November. Every house however contains a well, from which water is drawn for drinking purposes and for watering the compound gardens in the summer. Water can be obtained at a very slight depth in most parts except at the foot of the hills. The sides of the tanks, usually not very large in size, are paved step by step with granite or laterite stones by which people can step down into the water for bathing. Water is lifted from the wells by means of pots for drinking purposes, but for watering gardens lifts of various sorts are used.

● 406 The water wheel, which costs about Rs. 35, is very rarely used except in *kol* fields where water has to be lifted out of the land.

406 The mhote too is seldom seen in these parts. The more common sorts of water-lifters are (1) an oval shaped bamboo-basket (costing about As. 2); (2) a wooden groove provided with a handle, costing about Re. 1; (3) and a frame-work consisting of two long bamboos, one small and another big in size balanced on a horizontal beam which is supported by two vertical poles; a picottah is attached to the small-sized bamboo and is drawn up and brought down by one or two persons standing opposite each other on two planks thrown across the middle of the well. The whole frame together with the picottah costs about Rs. 2. The oval shaped basket and the wooden groove are used to spread water from water courses and not from wells. Two persons, generally women, stand opposite each other on the side of a watercourse and pull the basket towards themselves by means of ropes tied round its 'ears' after filling it up with water; the extreme ease and facility with which they carry on the operations, often to the accompaniment of a snatch of song, is wonderful. The wooden groove is allowed to swing on a string and is moved to and fro by a person holding the handle.

651 The classes into which wet and dry lands are divided, the extent of each and the amount of assessment are subjoined.

Classes.	Wet lands.				Dry lands.	
	Single crop.		Double crop.		Single crop.	
	Area.	Assessment.	Area.	Assessment.	Area.	Assessment.
	ACS. C.	RS. A. P.	ACS. C.	RS. A. P.	ACS. C.	RS. A. P.
I ..	35 65	116 7 9	320 74	1,527 5 5	301 48	261 11 3
II ...	4 56	15 10 9	59 72	210 6 3	12 69	3 12 8
III ...	16 0	36 0 7	39 73	114 6 0	212 60	77 5 7
IV ...	21 37	39 9 8	15 51	34 11 2	68 39	17 10 3
V ...	109 59	147 9 11	11 5	17 12 11	207 53	44 6 8
VI ...	18 6	34 10 10	1 24	3 2 5	56 49	3 13 8
VII ...	...	...	...	...	78 3	37 0 3

35 The selling prices of cultivable wet land in the village are approximately Class I Rs. 1,500, Class II Rs. 1,000, Class III Rs. 800 Class IV Rs. 500—600, Class V Rs. 500.

311 The land is classified according to tenure as follows:—

423

I. 'Pandaravaka Nerumpattam' (Sirkar) non-favourable tenure.	Nilams (wet land) (A. 86·73).	109 pattadars.
	Parambas (dry land) (A. 210·88).	
II. 'Pandaravaka Kanam' (Sirkar) favourable tenure.	Nilams (A. 2·19) ...	4 pattadars.
	Parambas (7 cents) ...	
III. 'Puravaka' (outside Sirkar).	Nilams (A. 563·61) ...	54 pattadars.
	Parambas (A. 711·80) ...	
IV. Inams (gift tenure).	Nilams (71 cents) ...	6 pattadars.
	Parambas (A. 14·47) ...	

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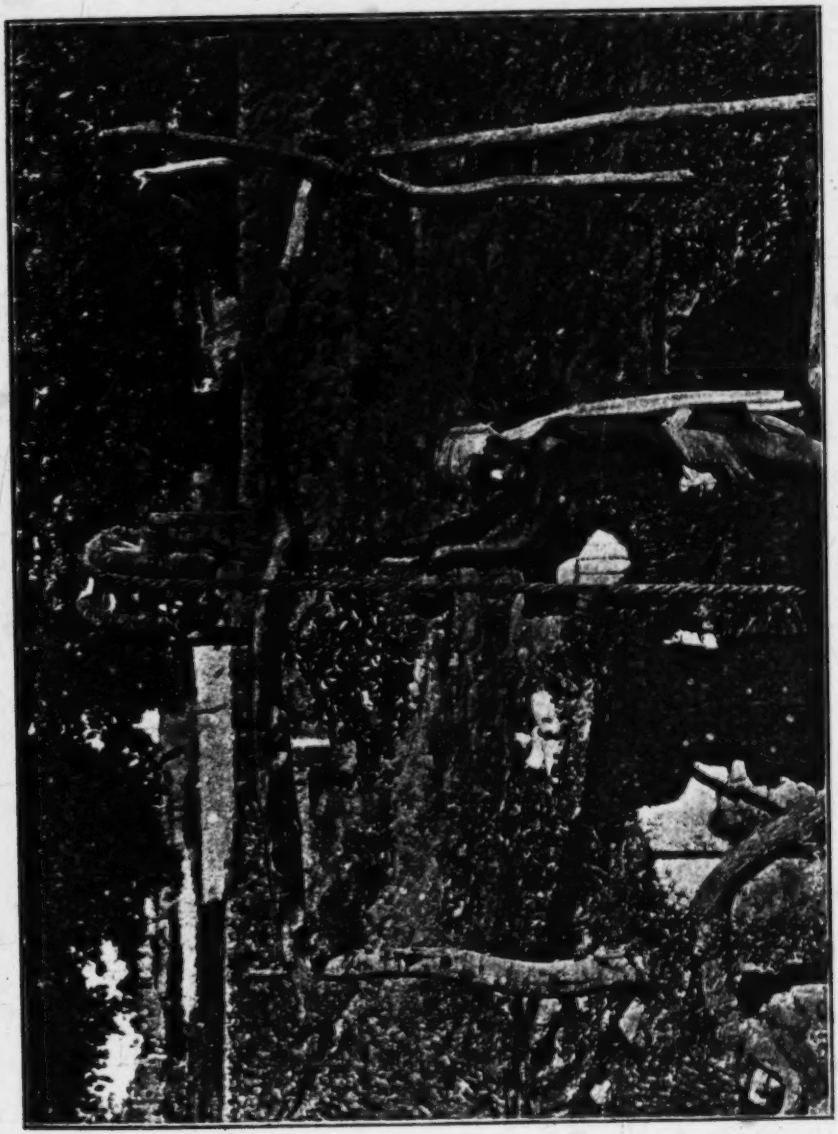

"RATANAM", A FORM OF WATER-LIFT (TIRUVALLUR). Photo by Agricultural College.

[facing p. 152]